

THE
Country-Parson's
ADMONITION
TO HIS
Parishioners
AGAINST
POPERY.

WITH
Directions how to behave
themselves, when any one
designs to seduce them
from the Church of England.

By WILLIAM ASSHETON, D. D.
Rector of Beckenham in Kent,
and Chaplain to his Grace the
Duke of Ormond.

LONDON:
Printed for B. Aylmer, at the Three
Pigeons against the Royal Exchange
in Cornhill; 1706.

THE

Countess of Devon

ADMONITION

TO HIS

Parliament

BRITISH



MUSEUM

POPULAR

WITH

Directions - how to behave
themselves, when any one
designs to reduce them
from the Church of England.

BY WILLIAM WILKINSON, D.D.
Rector of Exeter in 1700
and Chaplain to his Grace the
Duke of Devon

LONDON:

Printed for B. Adams, at the Two
Figures against the Royal Exchange
in Carfax, 1706.

TO THE
INHABITANTS
OF THE
County-Palatine
OF
LANCASTER.

THough the Providence of God hath placed me at some Distance from you; and though you have a Learned and Judicious Clergy, whose known Abilities to

A 2

Di-

it — *The Epistle*

Direct you, might justly excuse any Endeavours of mine; yet the Love I have for my Native Soil, and a just Concern for the Welfare of my Dear Countrymen, will not now suffer me to be silent.

The Insolent Behaviour of the Papists, and the pressing, not to say impertinent, Methods of their Priests, are too notorious to be concealed: Which I shall not further enlarge upon, having not the least Design to awaken Authority against them.

How-

However, it may be
seasonable to Admonish
them, to be so modest in
their Behaviour, as thank-
fully to acknowledge the
Indulgence of the Go-
vernment; and to be con-
tented to serve God their
own Way in private, but
not to presume to insult
the Publick Worship, by
these repeated Attempts
to pervert our People.

As to my self, consi-
dering my Age, I have
no reason to be fond of
Controversy; but desire
to go quietly and silently
out of the World. And
am fully convinced, that

it is much more profitable, both for me and my Parish, to spend my time in Devotion and Practical Discourses, than in these unpleasing Disputes.

And I have great reason to affirm, That the rest of my Brethren of the *Church of England* are likewise of the same Mind.

But since the Importunity of others, in seducing our People, hath forced us to it, we dare not now be silent; and think our selves obliged, as good Shepherds, not only to feed our Flocks, but also

to

to keep them from wandering into By-paths, and to defend them from those that would lead them astray.

Now, that I may be instrumental to so good a Work; and may through God's Blessing assist you, *to hold fast the Profession of your Faith without wavering*; I commend to your serious Perusal the following Tracts, published for the Use of my own Parish, in the Reign of the late King James.

And that what I then said may make the greater Impression, I beg the

Freedom thus briefly to
enforce my former

Admonition.

TIS a serious Thing
to change your
Religion. Eternity de-
pends upon it: And there-
fore, 'tis an unpardonable
Error, to be guilty of
Rashness in so weighty a
Concern.

Be not perswaded out
of your Senses with Con-
fidence and Noise: Nor
do you presently con-
clude, that some Men are
in the *Right*, because they
say it is impossible they
should

Dedicatory. *vit*

should be in the ~~Wrong~~
If they think to frighten
you into their Way,
by telling you, That you
are otherwise *Damned*?
Regard such Threatnings
no more than you would
the Ravings of a Quaker.
*For not he that commendeth
himself, is approved; but
whom the Lord commend-
eth, 2 Cor. 10. 18.*

Be not discouraged;
nor suspect the Truth of
your Faith, because at
first Hearing you cannot
Answer a Sophistical Ob-
jection.

*Thinking Men, who
expect solid Arguments,
may*

viii *The Epistle, &c.*

may possibly be surprized
on the sudden with such
slender Stuff. For even
a Child may puzzle a
Statesman at *Riddle my
Riddle.*

But these kind of Tricks
when a little examined,
how trifling do they ap-
pear? and signify nothing
but the Confidence of
those who urge them.

*Remember this, and shew
your selves Men.*

THE

(1)

THE
Country Parson's
ADMONITION
TO HIS
Parishioners.

YOU cannot but observe the restless importunity of the *Romish Clergy*, to gain Profelytes to their Church. And 'tis probable, that you your selves 'ere long, may happen to hear from them. For they have different Forms of Address, very plausible and insinuating, fitted to the Capacitie

pacities of all Sorts of Persons. And therefore that you may not be surprized with these Charmers, nor imposed on by their Methods of Deceit; I do think it my Duty thus to caution you against them, by desiring you to observe these two Directions.

1. *A Holy Life.*

2. *A modest Dependance upon your Spiritual Guide.*

As to the first of these, let me admonish you in the words of St. James, *Shew me thy Faith by thy Works.*

For it signifies nothing what Mens Profession is, if their Practice is not answerable. And he who is in earnest to save his Soul, will doubtless be as much afraid of Debauched

baunched Courses, as of erroneous Opinions: Since those do as much, nay more than these, occasion his Damnation.

I do therefore beg of you, That as you do profess yourselves Members of the Church of England, so you would take great Care, that your Lives and Conversations may be answerable to its Doctrine.

The Sum of which Doctrine, as it relates to Practice, you do find in the Church-Catechism, in answer to those two Questions; *What is thy Duty towards God?* and *What is thy Duty towards thy Neighbour?* Which I would advise you very often to read, and seriously to consider. And when by the Assistance of God's Blessed Spirit, you have

have transcribed those *Answers* into your Lives ; let me then assure you, That the *Ten Commandments* thus practised, are the best Exposition of your Creed. If any Man will do his Will, he shall know of the Doctrine, whether it be of God, John 7. 17. For he that hath, to him shall be given : and he that hath not, from him shall be taken, even that which he hath, Mark 4. 25. i. e. He who maketh a right use of that Grace and Knowledge which God hath given him : He who values and improves it, and is truly thankful for it, To him shall be given more. And he that hath not ; i. e. He who hath not made a right use and improvement of his Grace or Knowledge

Knowledge; from him shall be taken, even that which he hath.

But because you must not expect, that God should now teach and Instruct you in an extraordinary and miraculous manner, as he did the Apostles, but *mediately*, and in the use of means: You are therefore to consider what those Means are, which God hath appointed for your Direction and Instruction. The chief of which (to omit others) is,

A modest Dependance upon the Ministerial Function.

I shall not now insist upon the publick Offices of the Church, nor your Obligation to attend them; as *Prayers, Sacraments, Preaching, &c.* but shall

shall only direct you how to
behave your selves, when ma-
ny one designs to seduce you
from the Communion of the
Church of England.

And the Expedients I
would propose, are these,
Let it be your earnest
and daily Prayer unto God, to
give you his Grace, to hold
fast the Profession of your Faith,
without Waveri^{ng}; that you
may continue in the same
unto your Lives End.

When you read the
Holy Scriptures, and do find
some Place which is too dif-
ficult for you, do not then
pretend to Interpret it your
selves. But beg the Direction
of your Spiritual Guide, and
desire him to shew you how
it is to be understood.

Hart

3. As

1193. As far as possible avoid
all Disputes about Religion.

*Be not carried about with every
Wind of Doctrine.* Ephes. 4.

14. i. & Do not hearken to
the Whispers of every bold
Pretender.

Which to Persons of your
Capacity is very reasonable
Advice. For, *To convince Gain-
sayers*, and to answer *Objecti-
ons*, is a matter of Skill and
Exercise: And therefore You
(being a working People
who sweat for your daily
Bread) may with great
modesty acknowledge to
your *Catholick Missionary*, that
you have neither Leisure nor
Ability for such Disputes.
And consequently you may
desire him, since he is dispo-
sed to discourse of Religion,
that

that he would rather help
your Devotion, than disturb
your Belief.

You may assure him, That
you shall not think your Faith
the less firm and Orthodox,
because you cannot return
an *Extemporary* Answer to
the premeditated Objections
of a learned Adversary.

'Tis possible that such a
subtle Disputant, as he is,
might pretend to prove to
you; *That Grass is not Green.*
And he might urge such Ar-
guments as would really baf-
fle you; and to which you
could not return any tolera-
ble Answer. But yet for all his
Sophistry, though he might
silence, he would not satis-
fy. For you would still be-
lieve your Senses, and could

not

not think it of any other Colour.

If this will not make him to desist; But that he will still be urging the great Privileges of the Romish Church: *The Security of her Faith; The Excellency of her Devotion; The great Learning and Piety of her Clergy, &c.*

To this you may reply,

4. That you understand very little of the Privileges of the Church of Rome. That to know the State of any Foreign Church, requires more Skill and Reading than can be expected from Persons of your mean Condition. That you are Members of the Church of England, which is a *true Catholick and Apostolick Church*. That into this

this Church you were admitted by Baptism; and with this Church you have held Communion in all her Offices. And consequently to separate from this Church, without some urging cause, is downright *Schism*.

For *Schism*, in the proper notion of it, is *A causeless separation from that part of the visible Church, of which you are Members.*

And therefore he who hath a mind to make you his *Proselyte*, and will talk pertinently, and to the Point; before he can pretend to invite you to the Church of *Rome*, he must first convince you, That it is your Duty to separate from the Church of *England*. In order to which, he

he must plainly prove, That the Church of *England* is no sound Member of the Church Catholick; and consequently, That Salvation cannot ordinarily be had in the Church of *England*: At least not with such Safety, Certainty, and Advantage, as it may in the Church of *Rome*.

To prove this he must convince you, That the Doctrine of the Church of *England* is either Defective or False. If he pretends that it is Defective, he must then shew, that there are some Truths necessarily to be believed as Articles of Faith, which the Church of *England* doth not receive as such. And also that there are some necessary Duties,

ties, or Parts of Worship, which the Church of *England* either wholly omits, or else doth not require under any such Necessity. And let him here instance to you, what those Articles and Parts of Worship are, wherein our Church is thus *Defective*.

But if he affirms, *Secondly*, That the Doctrine of the Church of *England* is *False*, he must then prove, That the Church of *England* doth require some *unlawful* Condition of her Communion; and that either in *Faith* or *Worship*. Plainly thus: He must make it appear, That her Faith is *erroneous*, and contrary to the written Word of God; *The Faith once deliver'd to the Saints*. Or else
that

that her Worship is *Unlawful*, Superstitious, or Idolatrous. And let him here likewise give you an Instance, and distinctly shew you, what particular Article of our Faith is thus *erroneous*: And what particular part of our Worship he thinks *unlawful*. And when he hath made his Exceptions, you may then tell him,

5. That your Memory is but short; and if he please therefore to give you in *writing* what he hath now said, together with *one* or *two* of his best Arguments upon those Points; you may then consider them at your Leisure.

If he refuseth to give you such a Paper, suspect him
for

((14))

for a Cheat, and that he comes with a design to impose upon you. For Truth doth not fear the Light, but submits its Tenets to the strictest Examination.

But if he grants your Desire; then bring that Paper to Me, and give me the opportunity to tell you my Thoughts of it. And I do here beg and intreat you, nay (as one who must answer for your Souls, if they perish through my Neglect) I require and charge all you in this Parish committed to my Care; that you would be so Faithful both to yourselves and me, as not to be too confident of your own Skill; nor to think any Argument unanswerable, be-
cause

cause you your selves are not able to answer it.

In the Affairs of this World, you do judge it prudent to consult other Men in their several Professions; *Physicians, Lawyers, &c.*

Should some crafty Companion pretend to your *Estates*, you would not at the entering of his Action, grant him Possession; but would consult the Learned in the *Law*, how to defend your Title.

Pray therefore do not part with your Religion for a Trick, But be as careful of your Souls as you are of your Estates.

Let us hold fast the Pro-
 fession of our Faith, with-
 out wavering ; for he is
 Faithful that Promised, Heb.
 10. 23

FINIS

A
DEFENCE
OF THE
Country-Parson's
ADMONITION,
AGAINST A
Popish Tract
Call'd the
Plain-man's Answer.

By WILLIAM ASSHETON, D. D.
Rector of Beckenham in Kent,
and Chaplain to his Grace the
Duke of Ormond.

L O N D O N :
Printed in the Year 1706.

DEFENCE

OF THE

Countess of Devon

ADMONITION

AGAINST A

Popish Tith

Case

Printed by W. B. ...

WILLIAM WATKINSON, D.D.

Master of Arts in Law

and Chancellor of the Exchequer

of Great Britain

LONDON:

Printed by W. B. ...

(1)

A
DEFENCE
OF THE
Country Parson's
ADMONITION.

There is a Paper called
The Plain Man's Answer. &c. Which hath
made some Reflections upon
The Country Parson's Admoni-
tion. But how justly and with
what success (being directed
to make short work on't) I do
thus *briefly* examine.

The exceptions against
that little Tract, are 1. Gene-
ral.

ral. 2. *Special.*

1. His *General* exception is against the Person who gives you this Advice. Who, as he pretends, is not duly qualified to write Admonitions, because he is not Infallible. For thus he expostulates with me.

Sir, You do not pretend to such Infallibility; and therefore if I must rely upon the Ministerial Function, I ought in case it can be found, to seek out such a one as is unerring. (Plain-Man's Answer, p. 3.) And again. But what ! must I stand to the Direction of the Ministerial Function ? Can it secure me that the Reverend Divines of the Church of England have bit upon the right sense of Scripture ? But I see they pretend not

to

to such an Infallibility. And therefore Sir, I must needs tell you, that as when I make choice of a Physician or Lawyer, I love to chuse the best: So, if I must make choice of a Director, I must and will make choice of him, that can give me Security that he neither can nor will lead me astray; for I do not love to rely upon any thing that can deceive me. [p. 5.]

The Sum of which charge, when resolved into plain English, is this.

These Divines of the Church of England (are so modest) they dare not pretend to be Infallible, and therefore they are not fit to be trusted with the care of Souls. Do not hearken to them, nor re-

gard their Admonitions. But the Priests of the Church of Rome (if we could but make you believe it) they are Infallible, i. e. they neither can nor will deceive you.

But are these Missioners in earnest whilst they insinuate such Things? Do they really believe themselves when they talk at this rate? To put them to the Test;

Ask this very Missioner; whether *He*, or any other *private* Priest in the Church of Rome, is Infallible? And let him not think to satisfy your Doubts by declaring; *That he doth not find any other, but those called Roman Catholicks, that offer to challenge it.* (pag.2.) What's this to the purpose? We need not

not be told that they challenge to be infallible; We do not suspect their confidence, but expect their proof.

But now if this Missioner shall acknowledge, that neither *he* nor any other private Priest is infallible (and I know he dares not pretend the contrary) you are then to be admonished, from his own Principles, that such fallible and erring Guides are not fit to be trusted.

You have lately been reminded, *not to pin your Faith upon another's sleeve, unless you could be sure that such a one on whom you rely, could not, nor would not deceive you.* (p. 3.) And therefore (*my good Parishioners*) since somebody

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must

must direct you, pray do you consider; whether it is not more prudent to trust your own Parson, than a fallible pretending Priest?

If this Missioner shall then further propose; that though he is not infallible himself, yet he can bring you to an *Infallible Church*, and that's as good. To this you may Answer; That though your Parson is not infallible, yet he can bring you to *infallible Scriptures*, and that's better.

And 'tis pertinent to observe; that the Romanists themselves, as well as *we*, do acknowledge these Holy Scriptures to be infallible; But we Protestants do declare that the Church of
Rome

Rome is not infallible. And therefore, since in all doubtful Cases the safest part is to be chosen (and that's safest, say the Priests, wherein both sides are agreed) do you stick to the Scriptures, and let them take their Church.

I shall not now enter upon the Merits of the Cause; by examining the nature of this pretended *Infallibility*. Neither, at present, shall I take notice of those Reasons which are here produced by this *Missioner* to support it.

These, God willing, shall be considered in their proper place, *viz.* in my *Reflections upon the Missioners Answer to the Plain-man's Reply*. Which I hope, in due time,

time, to publish.

So much for his *General* Exception.

His Exceptions in *Special*, are against those Directions, which by way of expedient, I desired you to observe.

1. He is not well pleased that I send you to your Prayers. *To Pray unto God to give you his Grace, to hold fast the Profession of your Faith without wavering, Heb. 10. 23.*

But this is to correct St. Paul, and not the Country-Parson. Who thinks it very proper (since we are to pray in Faith) to turn an Apostolick Precept into a Prayer. And being admonished by the Apostle *to hold fast our Profession* : in an humble

ble dependance upon the divine Grace, we pray unto God to enable us to do it.

However at last he gives you leave to say your Prayers. But then he tells you, it must be in this Form. *If I be not in the right, &c.* And *If I be in the right, &c.*

But will this Missioner allow his new Converts, to pray with these *If's* and *And's*? If he grants them such liberty, let me then desire them daily to repeat this Prayer.

I *F the Church of Rome, of which I have now professed my self a Member, is not a sound Catholick Church; but in any instance is erroneous, Superstitious and Idolatrous; Lord pardon my Errors, and lead me*
into

into the way of Truth. And if the Reformation of the Church of England, is just and warrantable, and agreeable to thy Holy Word ; Lord open mine Eyes , that I may acknowledge my mistake and return into her Communion. Amen.

IF here it shall be further urged ; That this Conditional way of praying is indeed very fit for Protestants, who are not infallibly secure that their Faith is true , being *various* and *uncertain* ; [p. 3.]

But these kind of Prayers are never to be used by Roman Catholicks , who are certain that their Faith is true ; and that they are in the right, as being Members

(II)

of an Infallible Church :
Tell him;

This is only to talk big ,
and to be Judge in his own
Cause, For, 1. A man may
be certain, and sure that he
is in the right, without be-
ing Infallible.

2. There is greater uncer-
tainty , more Divisions and
diversity of Opinions (and
that in matters of Faith) in
the Church of *Rome*, than
there are in the Church of
England.

If he startles at the Charge,
and thinks himself affront-
ed ; desire him (for his sa-
tisfaction) to return an An-
swer , to the learned Bp.
Stillingsfleet upon that Sub-
ject. The

2. Direction (with which
likewise

likewise he is pleased to find fault) was this ;

When you read the Holy Scriptures , and do find some place which is too difficult for you, do not then pretend to interpret it your selves. But beg the Direction of your Spiritual Guide ; and desire him to shew you how it is to be understood.

It seems this Gentleman is resolved to shew his skill ; otherwise this *Expedient* (for a Reason that he knows) might have pass'd without his Censure.

'Tis very surprizing, that a *Romish Priest*, who expects such blind obedience to his *Dictates*, should yet be thus offended at this honest Advice.

But the Reason is evident.
For

For whilst the good Protestants of England are so kind to Us, and so careful of themselves, as to own their Clergy (as Blessed be God they do, notwithstanding all the Arts of Rome to withdraw them from us) I say, whilst they stick to their Clergy, through Gods Blessing, they are certainly safe.

As to the slavery of such submission (which this Author suggests) with respect to the Church of England, 'tis an invidious Reflection.

We do indeed desire you to take our Advice. Not for that we have Dominion over your Faith, but are helpers of your joy: for by Faith ye stand; 2 Cor. 1. 24.

Now

Now the Scripture is the only Rule of our Faith, and as such (to use his own expression) *we will stand and fall by it.* (Plain-man's Answer. p. 4.) And therefore (as he well reminds you) *you must search diligently and soberly into it your selves.* (Ib. p. 4.) Imitate those noble Bereans, who received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17. 11.

But to what purpose (thinks this Author) do you read the Scriptures, which neither you, nor your Clergy, can pretend to interpret ?

And why not ? Cannot the Divines of the Church of England interpret Scripture

as well as the Priests of the Church of *Rome* ? No saith he, because they are not infallible, (and thus he upbraids us at least *Ten* times in this very Answer.)

But what strange impertinence is this ? That those men should be thus concern'd for the want of infallibility in others, who have so little of it themselves.

For is there any thing more fallible and contradicting, than those vast Volumes of Popish Commentators, that even make our shelves to crack ? And yet all these, fallible as they are, owned and published, with the usual *Approbations*, and *permissu Superiorum*.

Now had I leisure to expostulate,

postulate , I would desire this Missioner (who writes to me in your name) to resolve me : That since it would be very profitable for all Christians , that the Scriptures should be *infallibly* interpreted ; why doth the Church of *Rome* employ particular Doctors to Interpret them *fallibly* ? Why are such different and contradictory Expositions published by her Authority ? Why doth she not rather Petition his *Holiness*, or whoever else is best able to do it, to explain them *Infallibly* ? Why doth she *hide her Candle under a Bushel* , and *keep her Talent*, of interpreting Scripture infallibly, *wrapt up in a Napkin* ? How such unfaithfulness can be answered

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swer'd to her Lord and
Master *Jesus Christ*, I leave
him sadly to consider. *To
him that knoweth to do good
and doth it not, to him it is sin.*
James 4. 17.

FINIS.

(17)

turned to her Lord and
Master Jesus Christ, I leave
him freely to consider. To
him that knoweth the good
and that is not, to him it is fit.
James 4. 17.

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A
DISCOURSE
Against the
Infallibility
OF THE
Church of *Rome*.

Dedicated to the
Popish Priests,
Vulgarly call'd
Missioners.

By WILLIAM ASSHETON, D. D.
Rector of *Beckenham* in *Kent*,
and Chaplain to his Grace the
Duke of *Ormond*.

LONDON:
Printed in the Year 1706.

A.

DISCOURSE

Against the

Instability

OF THE

Church of Rome.

Dedicated to the

Pope's Priests,

Whom I call

Millioners.

By WILLIAM AGNEWTON, D.D.
Rector of Bekeham in Kent,
and Chaplain to his Grace the
Duke of Devon.

LONDON:

Printed in the Year 1795.

(1)

A

DISCOURSE

Against the

Infallibility

OF THE

Church of *Rome*.

Reverend Fathers,

YOU have often told
me, *That the Church of
Rome is Infallible* : And that
neither the Church of Eng-
land, nor any other Prote-
stant Church, can pretend
to be so. And then you
C have

have with great Triumph demanded ; Whether it is not most prudent , to submit my self to an Infallible Guidance ?

To which I do thus reply.

You say, *Fathers*, That *the Church of Rome is Infal-
lible* ; but pray how do you prove it ? And let me admonish you, it will be for your Ease as well as mine, to fix upon this short and Compendious Method.

For, the particular Points in Controversie betwixt us, you know , are many. And it would take up a long time distinctly to debate them. But if you can convince me, that *your Church is Infal-
lible* ; you will then make short work
on't,

on't, and prove them all at once.

For if your Church *cannot Err*, it must then be acknowledged that she *hath not Erred*. And consequently, whatever she hath proposed as an *Article of Faith*, it ought to be received as such. So that prove this, and *All's your own*.

Now in order to my Conviction, let us distinctly examine what this *Infallibility* doth signifie. Which I hope doth not work by way of *Charm*; but if there is such a priviledge in your Church, doubtless it admits of a rational explication.

And though I find it very difficult to understand your Discourses about this matter

(which 'are so various and uncertain , expressed with such diffidence and caution, that I can scarce think you believe it your selves) yet if there is any sense in this Proposition, *The Church of Rome is Infallible* , it must then denote one of these two Things.

1. *The Indefeetibility and Duration. Or*

2. *The Infallible Direction of that Church.*

If only the former ; Then the *Infallibility* of the *Church of Rome* doth signifie no more than this, *viz.*

It is a certain infallible Truth ; That the *Church of Rome* shall never be extinct, shall never cease to be a Church. Christ hath built
her

*her upon the Rock ; and the
Gates of Hell shall not prevail
against her.*

To which Interpretation
of your Infallibility I make
bold to Reply these two
Things.

1. *It is not true.*

2. *It is not sufficient.*

As to the *First* ; There
are indeed many comforta-
ble Promises, that the Church
Catholick shall never be ex-
tinct. Christ hath promised
to be *always with her to the
end of the World.* And the
Gates of Hell (or of Death)
shall not prevail against her. i.
e. Maugre all the Malice of
Men and Devils, the Church
of Christ shall never wholly
be destroyed. True Reli-
gion shall never be so far

driven out of the World ,
but that it shall always have,
somewhere or other , some
that believe and profess it in all
things necessary to Salvation.

But pray, *Fathers*, what's
this to the *Church of Rome* ?

For though it is the noted
mistake of your *Writers* , to
call the *Church of Rome* the
Church Catholick (and then
to apply all the Promises of
Protection and Preservation
to her as such) . yet this is
only their own confident
Supposal, without the least
manner of Proof.

Indeed the *Church of Rome*
so far as she is Orthodox
and holds the *Catholick Faith*,
so far she may be truly call-
ed *A Catholick Church*. But
so likewise may the *Church*
of

of England, the Church of Denmark, or any other particular Church. But now to assert; That the *Church of Rome* (though she were as Catholick in her Doctrine as she can pretend) is *The Catholick Church*, exclusive of all others (besides the uncharitableness of the opinion) is as great an impropriety of speech as to affirm, *That a part is the whole*. Or, *That one single member*, suppose a *Hand* or a *Foot*, is the whole Body.

Now that the *Church of Rome* is but a particular Church (a branch and member of the Church *Catholick* ; and as such may cease and be extinct , as any other particular Church

may) is plainly determined by St. Paul. Rom. 11. 18, 20. 21. *Boast not against the Branches : but if thou boast , thou bearest not the Root , but the Root thee——Be not high-minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not thee.*

In short. *The Church of Rome hath no special Promise or Privilege, above other particular Churches, of immunity from falling, either from the purity of Faith, or the whole Faith it self.*

If there is such a Privilege or Promise, let it then be produced, and I shall with the greatest submission beg pardon for this mistake.

But

But suppose this Exposition of your *Infallibility* were true, yet

2. It is not *sufficient*; as not answering those ends, for which this Priviledge in your Church is pretended.

For let it be granted; That the *Church of Rome* is not only a true Church at present, but also shall still so continue to the end of the World. What then?

Will you thence infer, That the Members of the *Church of England* are obliged to separate from their own Church, and embrace the Communion of the *Church of Rome*?

As mean as my Education hath been, I hope you do not fancy, that I am

thus to be imposed on.

For even *my* slender Capacity can easily apprehend ; That to prove the necessity of such a *separation*, you must not only tell me , That the *Church of Rome* is a *Church*, (for so likewise is the *Church of England*) but you ought further to consider the merits of the Cause it self, by examining, The pretended *Defects* of the *Church of England* on the one hand ; and the pretended *Privileges* of the *Church of Rome* on the other. Of which I shall add nothing further at present. But shall only desire you to observe ; That *A true Church may be a corrupt Church*. As a *Man* may be truly a *Man*, and yet may be very dangerously sick. But

But will you thence affirm;
 Because such a poor Pati-
 ent still retains the *Essence*
 and *Being* of a Man, that it
 is therefore my Duty to
 change condition with him?
 If you and I were in two
 Boats, and yours let the
 Water in to the hazard of
 your life, can you think it
 fit that I should run out of
 my own into yours, because
 you could assure me it was
 a *true Boat* or *truly* a Boat
 still?

The Application is easie;
 and pray, *Fathers*, make it
 to your selves.

I hope you are now ful-
 ly convinced, that this *first*
 notion of *Infallibility* will do
 you little Service. Let us
 therefore proceed to ex-
 amine the Se-

Second, viz. *The Infallible Direction of the Church of Rome.* Which your Writers do commonly thus explain.

That since the Wisdom of God, for the direction of his Church in Faith and Worship, hath revealed his Will in Scripture and Tradition; and since both Scripture and Tradition are liable to be misunderstood, and the sense of them mistaken: to secure Christians from Error, there is a living Infallible Judge, constituted and appointed by Jesus Christ, to determine all Controversies in matters of Faith; and to explain all difficult Places of Scripture. And that those, and those only, who submit themselves to this Infallible Judge, are
the

*the true members of the Catho-
lick Church: But that all others,
whether Protestants, Hugo-
nots, or however else denomina-
ted, who reject this Judge, are
Hereticks and Schismaticks.*

*This is the substance of
what your Authors say on
this occasion. Particularly
a late Treatise called Seek and
you shall find: Printed by H.
Hills, Permissu Superiorum,
doth thus declare, p. 6. It
' is manifest this bare Writing
' (the Scripture) without
' some living Judge to inter-
' pret it, can never end Contro-
' versies, nor securely testifie to
' us what we must adhere to,
' in case of difficulties arising
' from the meaning of the words.
' It remains then necessary there
' should be some Supream Judge
or*

' or Court of Judicature amongst
 ' them who have embraced that
 ' Religion ; to the Sentence of
 ' which every one must be o-
 ' bliged to submit , and conse-
 ' quently it must be secured from
 ' Error in it.

It seems then, *Fathers*, an
 infallible Judge is necessary
 upon these two accounts. 1.
 To interpret the Scripture.
 2. To end Controversies.

That I may therefore nei-
 ther wrest the Scriptures to my
 own Destruction ; nor make
 a Schism in the Church, by
 holding any Doctrine con-
 trary to the Catholick Faith;
 Pray, *Fathers*, resolve me ;
 Who is this Infallible Judge ;
 that so upon occasion I may
 consult him ? Who is this un-
 erring Guide ; that so I may
 submit

submit my self to his Conduct ? Pray give me a distinct and particular Answer to this important Question. And do not any longer trifle with me in so weighty a concern. Do not think to satisfy my Scruples by affirming ; That it is sufficient for such an ignorant Man as I am, to know , *That the Church is Infallible* ; and that all further Inquiries are wholly needless in so plain a matter.

I say this is not sufficient, unless you can particularly resolve me, Who it is that hath the management of this Priviledge in your Church.

Tell me therefore distinctly ; *Who is this Infallible Guide ?*

Guide ? Where may I find him ? And that my Proposal is pertinent and proper, I do thus convince you.

Suppose I am travelling to a certain Town : And do ask the next Man I meet, Which is the right way ? Who tells me it's a very cross Road to find, and I may easily miss it. But, saith he, though I cannot direct you my self, yet there is a Man lives in that *Village*, who knows every step so exactly; that if you take him for your *Guide*, you cannot possibly be mistaken.

Pray, Friend, say I, At what House doth this honest Man live ? What is his Name ? How may I come to the speech of him ? What manner

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ner of Man is he, should I happen to meet him? Nay! saith he, I know nothing of all that, but you must find him as you can.

Now suppose every Man in the Village gives me the same wise Answer, what an admirable Direction would this prove?

This is our very Case.

We are all Strangers and Pilgrims in this World: Travelling towards that happy Place, the *Heavenly Jerusalem*. For direction in our Journey, God hath given us a *Chart* or *Map*, the *HOLY SCRIPTURES*. Search the *Scriptures*, for in them ye think ye have eternal Life, and they are they which testify of me. John 5. 39.

But

But now the Church of Rome tells me, That these Scriptures are a very imperfect and uncertain Direction: In which there are some things hard to be understood, which the unlearned and unstable wrest to their own Destruction.

And therefore I am admonished, not to meddle with these Scriptures my self, which are very dangerous things, but to resign both them and my own Judgment into the hands of the Church, and then I am safe. For the Church being Infalible, can infallibly interpret all difficult Places of Scripture: and can furnish me with such a Guide as will certainly direct me.

Upon

Upon this peremptory Summons, it is my repeated request; That you would particularly instruct me in a matter of such great Concernment.

Tell me distinctly * who this Guide is, and I do again faithfully promise to resign my self to his Conduct.

For I do firmly assure you, *Fathers*, I am so far from declining Conviction (the usual Objection against Protestants) that I have diligently enquired after this *Infallible Guide* in all places, and in all Companies. I have not only proposed this Question to the learned Men of your Church in personal discourse; but have also given my self

self the freedom to read such of your Authors, as I thought most likely to Instruct me. More especially I have had the curiosity to read the Stories of your eminent Converts.* Who generally pretend to have left the Church of England, for want of such an infallible Guide, which they fancy to have found in the Church of Rome.

Master Waddesworth complains to his old friend *Bishop Bedell*, That this, amongst other Motives, did occasion him to forsake the Church of England, viz. the want of a certain, humane, external, infallible Judge to interpret Scripture, and define Questions of Faith without error. p. 328. And *Mr. Cressy* gives this Reason

Reason of his Conversion to Rome; Because the Church of England is a failable and a fallible Church. *Append. to Exomol. p. 480.*

Now since Mr. Cressy doth more particularly treat of the *Infallibility* of the Church of Rome (it being the whole design of his *Exomologesis* to explain and defend it) I did with great exactness observe that Discourse. Wherein I could not but take particular notice of these memorable words. p. 501.

‘ *When it is said, The Church*
 ‘ *is Infallible, though this be*
 ‘ *commonly understood of all*
 ‘ *the whole Church in general ;*
 ‘ *yet, when we say, She is an*
 ‘ *Infallible Guide ; it is most*
 ‘ *ordinarily understood of the*
 ‘ *Church,*

*' Church, speaking by some
' Authorised Person, or Persons
' representing the whole Body.*

Here, *Fathers*, I did rationally expect, that *Mr. Cressy* should have particularly declared, Who this infallible Representative is.

What a fair opportunity was here offered distinctly to instruct us in this weighty matter? And therefore you must needs allow me to be surprized at his following Concession.

*' About this Representative
' there is diversity of opinions
' among Catholicks.*

Which in plain terms is this, *Catholicks are not yet agreed who is this Infallible Guide.*

And now, *Fathers*, pray consider

consider how you have trifled with me.

You call hard upon me, to leave the *Church of England*. I ask you, Why? Because otherwise, *say you*, You cannot hope to be saved. For *without Faith it is impossible to please God*; And the *Church of England* hath no Faith.

But why, *Fathers*, hath she no Faith? Doth she not believe the ancient Creeds? And doth she not acknowledge those very Scriptures out of which those Creeds are taken?

That's true. But, Alas, these signify nothing. Because she hath no *infallible Guide* to direct her, how to understand these Scriptures,

OF

or to interpret those Creeds. I do then demand, Where such a Guide may be found? You say, *In the Church of Rome.* I do next very pertinently ask you, *Who is this unerring Guide; that so, by submitting my self to his Directions, I may receive the benefit of his Conduct?*

And what shuffling Answers you do give me to so plain a Question, I am even astonished to repeat.

And now, *Fathers*, though what I have already proposed is too just a prejudice against your Church (for if you cannot agree amongst yourselves, there is little hope you should satisfy me) yet further to convince you, how desirous I am, if possible, of
an

an happy Accommodation,
I do thus proceed in my En-
quiry.

You have already grant-
ed ;

That this *Infallible Guide* is
some Authorised Person or
Persons, representing the
whole Body.

Let us therefore impartial-
ly examine ; Who is this in-
fallible *Representative* in your
Church ?

Which certainly can be
no other but one of these
Two.

1. His Holiness the Pope. Or,
2. A General Council.

As to the *First* ; I have
been told that though the
Jesuits, the *Canonists*, and
such like *Court-Parasites*,
have said much for it ; yet

D

it

it is generally esteemed, by the more sober and learned Catholicks, a very weak and ungrounded opinion; and as such is usually rejected.

Wherein the P A P I S T R E P R E S E N T E D (who I suppose speaks the Sense of your whole Party here in *England*) doth thus fully instruct us, p. 42.

‘ Though some do allow
 ‘ him (the P O P E) the
 ‘ assistance of a *Divine Infal-*
 ‘ *libility*, without being in a
 ‘ *General Council*, yet he is
 ‘ satisfied, ’tis only their o-
 ‘ *pinion*, and not their *Faith*.
 ‘ There being no obligation from
 ‘ the Church, of assenting to a-
 ‘ ny such Doctrine.

From whence I do ob-
 serve;

That

That a *Papist* truly *Represented* is satisfied, *The Pope is not infallible.* And indeed, *Fathers*, so am I. Thus far then we are agreed.

Let us now proceed with the same Candor, to examine the pretences of a *General Council.*

Which I might very briefly, and yet very effectually thus dispatch.

1. If General Councils confirmed by the Pope have actually erred.

2. If General Councils confirmed by Popes, have made Definitions and Decrees plainly contradictory one to the other.

3. If a General Council confirmed by one Pope, hath been condemn'd by a

D 2 General

General Council, confirmed by another Pope: Then *Fathers*, I hope you will be forced to acknowledge, unless Contradictions can be true, That a *General Council* is not *Infallible*.

As to the truth of these particulars, the *Divines* of the *Church of England* have clearly proved them to you, beyond possibility of a Reply. And are still ready to refresh your memories when you shall desire it.

As to my self, Because such enlargement doth require more skill, in *Ecclesiastical* Story, and the Records of the *Church*, then can be expected from a Person of my mean Capacity; I shall therefore wave that kind of proof.

proof. And shall thus give you my thoughts, in a more plain and familiar manner.

You say, *Fathers*, that a General Council is this infallible Judge, this unerring Guide. Let me therefore ask you this short Question:

Is there any General Council at this Day actually now sitting, in any part of the Christian World?

I am sure you cannot pretend that there is. And if not, Then there is no *Living* Infallible Guide in the present *Church of Rome*.

I have proposed this Scruple to some of your Learned Men : and the Answer they have returned is this, (which if you do not like, pray give me a better) *viz.*

D 3

That

That though there is no Council actually now sitting, as to their Persons ; yet there are many Councils still extant in their Doctrines, Those Reverend Fathers do still live in their *Canons* and *Decrees*. Which being committed to Writing by faithful Scribes and Notaries : And authentick Copies thus taken , they were thence published for the Direction of the Church in all succeeding Ages.

To which I do thus humbly Reply.

How often, *Fathers*, have you told us ; That *no meer Writing can be a Judge* (this being the very reason why you deny that Capacity
to

to the *Holy Scriptures.*)

' For by a Judge, all wise
' Men understand a Person
' endued with Life and Rea-
' son; able to hear, to ex-
' amine, to declare his mind
' to the disagreeing Parties.
' Which no meer Writing,
' which is deaf, dumb, and
' inanimate can be able to
' do.

V. *Charity maintained by*
Catholicks. Cap. 2. §. 3. p.
42.

So that these Canons be-
ing but a *Writing*, they may
indeed be a *Rule*, but they
cannot be a *Judge*.

And hereupon, for my
better Satisfaction, pray re-
solve me these *Queries*.

I. Suppose a Controversie
should arise about the *Canons*

of any Council, how and in what sense they are to be understood ; can such *Decrees* determine themselves and explain their own meaning ?

If so ; then,

2. Why must not the same Priviledge be granted to the *Holy Scriptures* ? Why cannot the Writings of God judge and determine Controversies, as well as the Writings of Men ?

3. Whether cannot the Spirit of God, by which the *Scriptures* were indited, express his mind as plainly and intelligibly as the Fathers of any Council ?

But now if you are forced to grant (and I do not see how you can avoid it) That
when

when the Decrees of any Council shall be controverted, there must be some living Judge to determine such Difference: I am then still to seek, what I doubt I shall never find.

For after all this search; and the most strict and diligent attention to your learned Instructions; the Substance of what you have said in the matter is no more than this.

The Church of Rome is infallible.

That's certain. 'Tis Heresie to doubt it.

But what this *Infallibility* signifies? Whence you yourselves had it? Or, where we Protestants (who are so much upbraided with the

D 5

want

want of it) may find it ?

What Controversies hath it decided ? What Texts of Scripture hath it explained ? What differences hath it composed ?

These, *Fathers*, are some of those Questions, which at your best leisure I desire you to resolve me.

FINIS.

A
D E F E N C E

O F T H E
Former Discourse,

Against the
Missioner's Answer.

Being a further Examination
of the Pretended *Infallibi-*
lity of the Church of *Rome.*

By WILLIAM ASSHETON, D. D.
Rector of *Beckenham* in *Kent*,
and Chaplain to his Grace the
Duke of *Ormond*.

L O N D O N:
Printed in the Year 1706.

DECLARATION

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Advertisement.

SOME Papers having lately passed, betwixt a *Romish-Missioner* and a *Country-Parson*, it may not be improper so far to gratify the Reader's Curiosity, as to acquaint him with the occasion of them. Which shall thus briefly be represented under the Title of

The Argument.

A *Romish Priest* being wearied with the noise and hurry of the Town, for his Diversion and Health, retires into the Country. Where observing a Farmer, in a pleasant field holding his Plough,
in

The Argument.

in hopes of a Convert he enters into a close Discourse with him. The Plough-Man at first is much startled with his Address; and fenceth as well as his Mother-Wit will allow him: and gives very good Reason (according to some Directions from his Parson) why he ought not to engage in Discourses of that nature. Till at last, conquered by the Civility or Importunity of the Priest, he admits the Debate. And, to bring the Matter to a short Issue, the Farmer puts him to prove the Infallibility of his Church. And withal desires him particularly to inform him, Who is this Living Infallible Judge; that so upon occasion he may consult him? Who is this unerring Guide; that so he may
sub-

The Argument.

submit himself to his Conduct? Woerein the Priest not being able to give him any tolerable Satisfaction; the Plough-man is so far from embracing the Communion of the Church of Rome, that he is more firm and affectionate to the Church of England than he was before. And in Charity to the rest of his Brethren of the same Capacity with himself, (by the Advice and with the Direction of his Parson) he publisheth the Substance of the Conference, under the Title of, The Plain-man's Reply to the Catholick Missionaries. Which, together with the forementioned Directions of his Parson, called, The Country-Parson's Admonition to his Parishioners, was so displeasing to the
Ro-

The Argument.

Romish Party; that they have published a pretended Confutation of them both, Titled, The Plain-man's Answer to his Country-Parson's Admonition: Together with the Missioners Answer to the Plain-man's Reply. To the former of these an Answer hath been lately published, with this Title, viz. A Defence of the Country-Parson's Admonition, against the Exceptions of the Plain-man's Answer. And a Reply to the latter, being a full Vindication of the Plain man again the Missioner, is attempted in this following Discourse.

THE

(1)

T H E

Country-Parson's
REFLECTIONS.

UPON THE

Missioner's Answer

A Parishioner of mine,
an honest *Plain-man*;
was prevailed upon by the
Importunity of others, to
hearken to the Whispers of a
Romish Priest. Who sug-
gested to him, that as with-
out *Faith* there is no Salvati-
on, so without *Infallibility*
there is no Faith; and that
this *Infallibility* is only to be
found

found in the Church of Rome.

The Plain-man, with whom
Saying and Doing are two
things, very bluntly de-
mands ; How it appears that
the Church of Rome is In-
fallible ? And desires the
Priest to give him in Writing
one or two of his
Country best Arguments,
Parsons Ad- and then promi-
monition, seth to consider
pag. 15. them at his lei-
sure.

The Missioner assures him,
he can prove by undeniable
Arguments, That the Church
of Rome is infallible. Which
he will undertake in this
method. By shewing,

“ 1. What is meant by the
“ Church of Rome.

2. What

2. *What is meant by Infal-*
“ *lible.*

“ 3. *From whence the Church*
“ *of Rome had this Infallibi-*
“ *lity.*

“ 4. *How they prove it.*

“ 5. *Where we may find this*
“ *Church.*

“ 6. *And lastly, How we*
“ *may know when she speaks to*
“ *us, and what she teacheth.*

[*Missioners Answer. p.*

9.]

This Paper being sent to
the *Plain-man*, he gives it to
his *Parson*, and desires his
judgment of it : Intimating
further, that the *Missioner*
thinks these Arguments ve-
ry convincing, and therefore
expects an Answer to them.

[*p. 21.]*

Now

Now in order to the *Plain-*
man's satisfaction (and the
 Missioner's also if he please
 to accept it) I do thus ex-
 amine that Paper in its own
 Method.

And *First* I am not satis-
 fied with his Description of
 the Church of *Rome*, viz.

“ By the Church of *Rome*
 “ we do not mean the par-
 “ ticular Diocese of *Rome*,
 “ or any particular Church
 “ or Assembly, but the *Ca-*
 “ *tholick Church* spread over
 “ the face of the whole
 “ World, in Communion
 “ with the *Bishop* of *Rome*,
 “ the Supream Pastor of the
 “ Church of Christ.

[*Missioner's Answer.* pag.
 9.]

In this Description here
 are

are *three* Things supposed.

1. *That the Church of Rome is the Catholick Church.*

2. *That the Bishop of Rome is the supream Pastor of the Church of Christ.*

3. *That the Catholick Church, spread over the face of the whole World, is in Communion with the Bishop of Rome.*

The *Two* former are deny'd, therefore I expect their Proof. And the *Third* must not be granted without its due explication.

1. As to the first, the *Plain-man* hath told him; That though it is the noted "mistake of some Writers, to call the Church of Rome the Church *Catholick* (and then to apply all the Promises of Protection and Preservation

“ Preservation to her as
 “ such) yet this is only their
 “ own confident Supposal,
 “ without the least manner
 “ of Proof. [*Plain-mans Re-*
 “ *ply*, p. 10.]

Being thus admonished,
 why did not the Priest con-
 firm this Proposition where-
 in his Cause is so much con-
 cern'd ? Nay ! Why did he
 thus prevaricate in omit-
 ting to do it, when so fair an
 occasion was offer'd ?

For, Several Texts of
 Scripture (of which more
 anon) being cited by the
 Missioner, To prove the
Infallibility of the Church of
 Rome, The *Plain-man* thus
 Replies.

“ I must confess these are
 “ great Priviledges, but I
 have

" have been told these be-
 " long to the Universal
 " Church, composed of all
 " Christians. So that if you
 " can shew me,

" 5. That these promises
 " were made to the *Roman*
 " Church, *or that she is the*
 " *only true Church of Christ*, I
 " shall most willingly hear
 " you.

[*Missioner's Answer.* p. 14.]

This Demand was ratio-
 nal and to the purpose. To
 which the *Missioner* makes
 this Answer.

" This may be easily made
 " clear to you, if you do
 " but remember what I told
 " you we mean by the Ro-
 " man-Catholick Church.

[p. 15.]

And what was it that he
 had

had told him? Even this
 (but then you must take it
 upon his word) *The Church
 of Rome is the Catholick Church.*
 And further this Deponent
 saith not.

Now in kindness to this
 Missioner (that I may di-
 rect him in his Proof, which
 I'll assure him is expected
 from him) I shall a little
 more distinctly examine this
 matter.

Whoever shall pretend to
 prove that the Church of
Rome is the Catholick
 Church, He must consider,

1. The nature of the *Chri-
 stian Church.*

2 He must examine,
 Why, and upon what ac-
 count the *Christian Church*
 is styled *Catholick.* And
 from

from thence he will be prepared to determine ; Whether the Church of Rome is the Catholick Church.

As to the nature of the Christian Church, the *Trent-Catechism*, out of *St. Augustine* ; doth thus Instruct us.

Ecclesia est Populus fidelis per universum orbem dispersus.
Cat. Rom. P. 1. c. 10. Sect.

2.

The Christian Church is, The Company of Believers [A Society of men professing the Faith of Christ] dispersed and scatter'd over all the world.

And this Church is stiled Catholick in these Two respects.

1. With respect to the Persons who make this Profession.

E

Who

Who are not now confined to one Nation, or limited to one People, as the Jewish Church was. But in every Nation; he that feareth God, and worketh Righteousness, is accepted with him. Hence St. Augustine [Ep. 170.] tells us, *The Church is called CATHOLICK, because it is spread throughout the whole World.*

2. *With respect to the Faith which is professed.* And so Catholic is the same with sound and Orthodox. In which sense Particular Churches, and the Bishops of these Churches, in Antient Writings, are often stiled Catholic; in opposition to Hereticks and Schismaticks.

Now in whether of these

Two

Two Respects will this Missioner pretend, that the Church of *Rome* is the Catholick Church?

1. Will he affirm, that she is Catholick *with respect to the Persons who make this Profession*? Then, she is the whole Church. Then there is no other Church but the *Roman* (taking in those other Churches which submit to her Authority,) In short; Then the Roman-Catholicks alone do make Profession of Christianity, and there are no other Christians in the World but Papists.

If this be his meaning, for his conviction, let me then desire him to resolve

When any Member of
E 2 the

the Church of *England* is reconciled, as they phrase it, to the Church of *Rome*; Was that Person, before his Reconciliation, a Member of the Church of *Christ*, or was he not? Was he a Christian, or was he not? If not, Why then do they not admit him into the Church by Baptism?

But if this Missioner is forced to grant; That such a Convert was a Christian, and a Member of the Church of *Christ* even before he was a Roman-Catholick; Then, there are other Christians besides Papists; and there are other Churches besides the *Roman*. Then the Church of *Rome* is not the *Whole Church*; and

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and consequently, in this first sense of the word, is not the *Catholick Church*. But

2. Will this Missioner pretend, That the Church of *Rome* is the *Catholick Church*, in the other notion of the word, *i. e.* *Sound and Orthodox*?

If this be his Project, 'tis then expected, that he prepare us an Answer to that large Bill of Indictment, which the Reformed Writers have preferr'd against her. And when he shall have given us Satisfaction, as to all those Errors and Corruptions with which she is charged; As for Instance, *The Sacrifice of the Mass; Transubstantiation, Half-Communion, Prayers in an unknown*

E 3 Tongue,

Tongue, Worship of Images, Invocation of Saints, Purgatory, and Prayers for the Dead, &c. Then and not till then, we may grant; That the Church of Rome is Catholick in this Second sense of the word: And that she is a Sound and Orthodox Church.

And so I leave him to his Defence (which he may prepare at his leisure), and proceed to consider his Second Supposition, viz.

2. *That the Bishop of Rome is the Supream Pastor of the Church of Christ.*

This is the Fundamental Article of the Romish Faith. And yet there is not one word of it in the Apostles Creed, which is the Sum of the Christian Faith. No nor

yet

yet in the *Holy Scriptures* ;
out of which that Creed was
taken.

That *de facto* this Suprema-
cy was not granted to the
Bishops of *Rome*, in the *first*
and purest Ages of the
Church, but that their En-
croachments were still op-
posed ; is most evidently
shewed by the learned *Dr.*
Cave, in *A Dissertation con-*
cerning the Government of the
Ancient Church.

That the *Britannick*
Churches were ever exempt-
ed from all foreign Jurisdicti-
on for the first *Six Hundred*
Years, and so ought to con-
tinue (if this Missioner will
be so modest as to hearken
to Instruction) the renown-
ed Archbishop *Brambal*,
E 4 hath

hath undeniably proved.

And therefore, if prosperous Usurpation may be called in Question, I would ask *Quo jure?* This Supremacy of the Pope whence was it? *from Heaven or of Men?* Who gave him this Authority, to Rule and Govern the whole Church of Christ?

Their usual pretence for such exorbitant Power, is known to be this, *viz.*

That our Blessed Saviour, before his Ascension did constitute St. Peter his Vicar, Deputy and Vicegerent: and as such gave him a Monarchical Supremacy and Jurisdiction over the rest of the Apostles, and the whole Church. The which Supremacy was not Personal and Temporary, to cease with his
Person

Person (as the Apostleship did)
but was to be transferr'd to his
Successor. The which Successor
(say they) is the Bishop
of Rome.

This is their Plea. In
confirmation of which these
following Propositions must
be established.

1. That St. Peter had a
Primacy over the Apostles.

2. That this Primacy did
include a Supremacy of Po-
wer, and Dominion or Ju-
risdiction over the Apostles.

3. That St. Peter's Prima-
cy, with its Rights and Pre-
rogatives was not Personal,
but derivable to his Successors.

4. That St. Peter was Bi-
shop of Rome, and continu-
ed till his Death in pos-

session of that Office.

5. That the Bishops of Rome, as Successors of St. Peter (according to God's institution and by original Right derived thence) should have an Universal Supremacy and Jurisdiction over the Christian Church.

6. That in fact the Roman Bishops continually from St. Peter's time have enjoyed and excercised this Sovereign Power.

7. That this Power is indefectible and unalterable.

These are the Pillars of the *Romish* Cause. And therefore if this Missioner will be shewing his skill, let him practise upon these Points. But when he attempts it he shall find to his cost,

cost, that the Learned Dr. Barrow hath examined them before him : In his excellent *Treatise of the Pope's Supremacy.* To which I refer him.

So much for that. I am next to examine his *Third Supposition viz.*

3. *That the Catholick Church, spread over the face of the whole World, is in Communion with the Bishop of Rome.*

To determine this matter, we must consider the Nature of Church-Communion. Of which briefly thus.

Church-Communion, to speak properly, doth chiefly respect the Universal Church. For to be in Communion with the Church,
it

it is to be a Member of the *Church Catholick* ; in plain terms, it is to be a Christian ; as we were made by Baptism, the Seal of the New Covenant. Into which Covenant being thus admitted, we are united to the whole Church. And by virtue of this Union, as Church-Members, have a common Right to all Church-Privileges and Blessings, and a common obligation to all Church-Offices and Duties.

The which Communion (or Communication) in Religious Duties, though it be limited and restrained, in the use and exercise of it, to particular Churches and Congregations (for all Christians in the World cannot

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meet together) yet all such Acts of Worship (as *Prayers, Sacraments, Hearing the Word, &c.*) are performed by us, as Members of the Catholick Church. And therefore we are obliged to Communicate in these Duties, not only with our own National Church, but also, if our occasions do call us abroad, with any other Church in the World: Provided that we may do it upon Catholick Terms and Conditions.

These things premised, we are now prepared to Determine, How far the Catholick Church, spread over the face of the whole World, is in Communion with the Bishop of *Rome.*

Which

Which will easily be decided, by observing, That there is a *Twofold* Communion.

1. Of *Co-ordination* or *Friendship*.

2. *Subordination* or *Subjection*.

As to the former, we may safely affirm, All the Churches in the World are thus far in Communion with the Bishop of *Rome*; That they may own him for a Christian Bishop; as acknowledging the Church of *Rome* to be a true Church, though indeed a very corrupt Church. And if they do not Communicate further with him, it is his own fault.

But

But this, it seems, will not satisfy this Missioner; who most vainly fancies that there is no Communion without Subjection: And that no Church can be in Communion with the Church of *Rome*, without submitting to her Authority.

When therefore it is affirmed, That the Catholick Church is thus subject to the Bishop of *Rome*; if this Missioner pleads, That *de facto* all other Churches are actually thus subject; we then deny it: For the greater part of *Christendom* doth protest against the Errors, and oppose the Usurpations of the Bishop of *Rome*. But if he contends that *de jure* they

they ought so to be, and that this Subjection is their Duty, then let him prove it.

What I have now said, is sufficient to convince this Missioner, of his mistaken Notion of the Church of Rome. Which if he thinks fit to Defend, he must then prove,

1. That the Church of Rome is the Catholick Church, i. e. He must convince us, either (1.) That she is the whole Church, and that there is no other Church besides her; or else (2.) That she is the only true and Orthodox Church.

2. That the Bishop of Rome is the Supream Pastor of the Church of Christ. Which when

when he hath proved, I shall then grant him,

3. *That the Catholick Church spread over the face of the whole World, is in Communion with, i. e. is Subject to the Bishop of Rome.*

And here should I now hold my Pen, and proceed no further in my Reflections, I have given this Missioner work enough.

But if he will be so modest as to confess his mistake, I'll help him to a better Definition of the Church of *Rome*, and less liable to Exception.

“ By the *Roman Church*,
 “ we do not understand the
 “ particular Diocese of *Rome*;
 “ but we understand, that
 “ vastly extended Community

" nity of Christians, which
 " hold Communion with
 " the Church of *Rome*, sub-
 " mitting themselves to the
 " B. of *Rome* as to their Head;
 " so that whatsoever he De-
 " crees with a General
 " Council, they embrace
 " as the Definition of the
 " true Church, which they
 " hold infallible. [*Question*
of Questions, §. 17. p. 373.]

Had this Missioner been
 so prudent, as to have con-
 sulted this Author, (whom
 he was pleased to recom-
 mend for the *Plain-man's* Sa-
 tisfaction) we might then
make short work on't: and
 without further diversion,
 might have proceeded to the
Second Enquiry, viz.

2. *What is meant by Infal-*
lible? Which

Which he thus explains.

“ By the word *Infallibility*
 “ we do not mean only *In-*
 “ *defectibility* and *Duration*,
 “ but an *unerring Direction* in
 “ necessary points of Faith.
 “ So that when we say the
 “ Church (*of Rome*) is in-
 “ fallible , we mean, that
 “ Almighty God hath given
 “ an Authoritative Power to
 “ the Church (*of Rome*)
 “ to declare, in case of Dif-
 “ ferences , which is the
 “ Faith which was once deli-
 “ vered to the Saints, Jude 3. So
 “ that in case of Differences
 “ about the sense of *Scripture*,
 “ or any divinely revealed
 “ Truths, the Church (*of*
 “ *Rome*) is to decide the
 “ Difference, and end the
 “ Controversie. And to
 “ per-

“ perform this, we say, she
 “ is assisted by the Spirit of
 “ Almighty God, who as
 “ he hath ordained her for
 “ our Direction, so he se-
 “ cures her from erring
 “ whilst she Directs. Which
 “ assistance we call Infalli-
 “ bility. [*Missioner's Answer.*
 p. 10.]

This he endeavoursto con-
 firm, by enquiring *Thirdly,*

“ 3. *From whence had she*
 “ [*the Church of Rome*]
 “ *this Authority of unerring*
 “ *Guidance?* (p. 11.)

To which he gives us this
Answer.

“ You must not think that
 “ the Church [*of Rome*]
 “ has this Power from her
 “ self; for we know that all
 “ Men may fail; All Com-
 “ mu-

"munities and Assemblies
 "are subject to Error and
 "Mistakes (*where then is*
 "the Infallibility of Oral Tra-
 "dition?) But she has it
 "from God himself, *who is*
 "faithful and true to his Pro-
 "mises. (Ibid.) But

"4. How doth it appear
 "that the Church of Rome
 "is thus Infallible, and that
 "God hath made her these
 "Promises of unerring Gui-
 "dance? (Ibid.)

"This, he tells us, is e-
 "vident from the plain Te-
 "stimonies of Holy Scri-
 "pture, both Old and New
 "Testament. (Ibid.)

Thus far I do readily sub-
 scribe; That if the Church
 of Rome is Infallible, She
 must have this Privilege
 from

from God himself. And if there is such a Promise of unerring Guidance it must be found in the Holy Scriptures.

Let it therefore appear from those Sacred Writings, that God hath promised such an unerring Guidance to the Church of Rome, and I shall then Dispute no further, but submit to her Direction.

Now to prove this *Infal-*
libility, this Missioner hath
cited *Twenty* Places of Scrip-
ture, which the *Question*
of *Questions* tells him are in
the Bible. But how little
they are to his purpose, I
do thus endeavour to con-
vince him, by examining
them in their order.

His

His *First* Text is that noted Place, *Deut.* 17. 8. &c. From whence the Argument is this: *The Jewish Church was Infallible*, Therefore *The Church of Rome is Infallible*.

To which I thus Answer.

Both Propositions, *Antecedent* and *Consequent*, are false.

And, *First*, it doth not appear from this Place of Scripture (nor indeed from any other), That the *Jewish Church* was Infallible.

From what Circumstance in this Text will the Missioner infer such a Conclusion?

Was it, 1. Because in that Church there was a Supreme Court of Judicature,
from

from whence there was no Appeal? Or 2. Because the Priests, the Levites, and the Judge were to give Sentence? Or 3. Was it because the Contemner of this Sentence was to be put to Death?

Now if these Passages do prove Infallibility, there was then Infallibility in the State, as well as in the Church; in the Judge, the Civil Magistrate, no less than the Priest; and in every Inferior Priest, as well as the High Priest.

But I need not insist on these Suggestions; since there is no arguing against Matter of Fact. If therefore it doth appear in any Instance, That the Jewish Church [or the Roman]

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hath actually erred ; 'tis too late to pretend that she is Infallible.

To convince him that she hath erred, I Demand of this Missioner ;

The Sentence of the *Sanbedrim*, whereby our Blessed Saviour was condemned as a Blasphemer, was it a just and Legal Sentence, or was it not ? If not : Then the *Jewish* Church, which pronounced it, was not Infallible. And consequently, this Argument, so triumphantly repeated, is utterly lost.

But if this Missioner dares pretend,

That the Sentence of the *Sanbedrim* was a Legal Sentence ; and that the Holy

F

Jes :

Jesus was justly condemn'd as a Blasphemer ; let him take heed , lest contending for *Infallibility* , he forfeits his *Christianity*.

However, for Arguments sake, suppose it were granted, That the *Jewish Church was Infallible* ; must it thence be inferr'd, That the *Christian Church* hath the same Privilege ? Yes doubtless, thinks this Missioner. For to *Her* hath been given a *Covenant with better Promises*. True ! But was *Infallibility* any of those Promises ? This ought not be supposed but proved.

But now let it be further granted, That the *Christian Church is Infallible* : What's this to the *Church of Rome* ?

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Is there no other Church besides the *Roman*? Or, *Is She only the true Church of Christ*? Let the Missioner prove this; And I shall most willingly bear him. [Missioner's Answer, p. 15.]

Secondly, He fills up his Pages with several other Places out of the Old Testament. Which I shall only transcribe; and then it will sufficiently appear they are nothing to his purpose.

He tells us, "The Church shall be like a Mountain upon the top of Mountains, Isa. 22. Like a Tabernacle seated in the Sun, Ps. 18. 4. That all Nations shall flow unto her. That Kings shall be her Nursing-Fathers, and Queens her Nursing-Mothers.

“ Isa. 49. 23. That all the
 “ ends of the Earth shall re-
 “ member, and turn unto the
 “ Lord, and all the Kindred
 “ of the Nations shall worship
 “ before him, Psal. 22. 27.

Besides these plain Pro-
 phecies, which [speak not
 one word of the *Infallibility*
 of the Church of Rome,
 but] only shew the Visibi-
 lity, Universality, and Du-
 rance of the Christian
 Church; which are not
 now the Dispute, and there-
 fore shall be consider’d when
 occasion is offered ;

“ I say, besides these,
 “ we are told, That in this
 “ House of the God of Jacob,
 “ he himself will teach us his
 “ ways ; and will judge a-
 “ mongst the Nations, Isa. 2.

“ 3, 4

“ 3, 4. And then certainly
 “ we shall neither be taught
 “ an Error, nor have a
 “ wrong Sentence. [*Mis-*
sioner's Answer, p. 12, 13.]

That's granted. God will
 certainly teach us Truth.
 And we shall never err.
 Provided, that we follow
 his Instructions.

Now all extraordinary
 ways being ceased, the Di-
 vine Wisdom ordinarily
 doth instruct us only by the
 Scriptures. Which, as St.
 Peter hath admonished us,
 are *a more sure word of Pro-*
phesy than a Voice from
 Heaven. *Whereunto ye do*
well that ye take heed, as un-
to a light that shineth in a
dark place, 2 Pet: 1. 19.

F. 3

These

These *Holy Scriptures* are
the good old way. By walk-
 ing in which *the wayfaring*
men, though fools shall not err,
 Isa. 35. 8. [Missioners An-
 swer. p. 12, 21, 22.] For
the Testimony of the Lord is
sure, and giveth wisdom unto
the simple, Psal. 19. 7.

But now if the Church of
Rome, for instance, shall
 leave this *good old way* of
 Truth, to wander in By-paths
 of her own ; If she shall ne-
 glect, vilify and forsake the
 Holy Scriptures, to follow
 her own blind Traditions ;
 'Tis not her confidence that
 she is in the Right, that can
 keep her out of the *Ditch*, or
 secure her from falling.

“ He tells us moreover,
 “ *That God will not be wroth*
 “ *with*

" with his Church, neither shall
 " his kindness depart from her,
 " nor the Covenant of his peace
 " be removed. That all her
 " Children shall be taught of
 " the Lord. That she shall be
 " established in righteousness.
 " That whosoever shall gather
 " together against her, shall
 " fall for her sake. And that
 " every Tongue that shall rise
 " against her in judgment shall
 " be condemned by her. This
 " is the Heritage of the Servants
 " of the Lord, and their righte-
 " ousness is of me, saith the
 " Lord, Isa 54.

" Furthermore he tells us,
 " that God hath made a
 " Covenant with his Church.
 " That his Spirit shall be up-
 " on her, and his words which
 " he

“ be hath put into her mouth,
 “ shall not depart out of her
 “ mouth, nor out of the mouth
 “ of her seed, nor out of the
 “ mouth of her seeds seed,
 “ saith the Lord, from hence-
 “ forth and for ever. Isa. 50.
 “ 20. 21. You see here a
 “ promise to the Church
 “ in all Ages, that she shall
 “ speak the very words
 “ which God shall put into
 “ her mouth, and therefore
 “ no Errors.

[Pag. 13.]

To all this flourish I brief-
 ly Reply in the words of
 Mr. Chillingworth.

“ If the Church of Rome
 “ be Zion and they that turn
 “ from iniquity in Jacob, they
 “ may have Title to this
 “ Covenant.

" Covenant. If not ; They
 " must forbear, and leave it
 " to the *Jews* after their
 " Conversion. To whom
 " it is appropriated by a
 " more Infallible Interpre-
 " ter than the Pope ; I
 " mean *St. Paul, Rom. II. 26.*
 " And it seems the Church
 " of *Rome* also believes as
 " much. For otherwise
 " why does she in the Mar-
 " gent of her Bible, send us
 " to that place of *St. Paul*
 " for an Exposition ?

[*Addit. Discourses, p. 36.*]

▲ Out of the New Testa-
 ment he hath cited several
 Texts, which I shall set down
 in their order, with short
 remarks upon them.

F 5 " *Matth.*

“ Math. 16. 18. *Upon this*
 “ *Rock I will build my Church:*
 “ *and the Gates of Hell shall*
 “ *not prevail against it.* pag.
 13.

This Text hath been so
 often and so fully Answer'd,
 that I admire the confidence
 of this Missioner, who at
 this time can pretend to urge
 it.

In short. This Text is a
 Promise of the Perpetuity of
 the *Catholick Church*: But
 not of the *Infalibility* [no
 nor the *Perpetuity*] of the
Roman Church.

“ Matth. 28. 20. *And I*
 “ *am with you always, even*
 “ *unto the end of the World.*
 “ Amen.

What

What *You* ? only *You* of the Church of *Rome* ? Are there no other Pastors and Teachers besides *You* in the Church of Christ ?

But doth *Presence* signify *Infallibility* ? Hath he not promised ; *Where two or three are gathered together in my name, there am I in the midst of them*, Matth. 18. 20. And are all such Assemblies *Infallible* ?

“ John 14. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

“ V. 17. *Even the Spirit of Truth, whom the World cannot receive.*

“ V. 26.

“ V. 26. He shall teach
 “ you all things, and bring
 “ all things to your remem-
 “ brance, whatsoever I have
 “ said unto you.

“ Ch. 16. v. 13. When he
 “ the Spirit of truth is come,
 “ he will guide you into all
 “ truth: for he shall not speak
 “ of himself; but whatsoever
 “ he shall hear, that shall he
 “ speak; and he will shew you
 “ things to come.

What hath the Church of
 Rome to do with these Scri-
 ptures? Did the Church of
 Rome ever hear the Sermons
 and Discourses of our Bles-
 sed Saviour? If not: How
 can they be brought to her
 Remembrance? Is it not
 therefore evident, from se-
 veral

veral Passages in both those Chapters, that these Promises do belong only to the Apostles, who personally conversed with our Saviour? As being made to those, *To whom he had many more things to say, which they were not yet able to bear.* To those who had been with Christ from the Beginning. To those from whom Christ was now going away; And whom he had before told of his Departure. Lastly, to whom the Holy Ghost was to shew things to come. A Promise, which the present Church of Rome dares not pretend to.

If here it shall be urged, that the Clause *for ever* must needs extend this Promise
be-

beyond their own Persons,
and so to their Successors :
To this I Answer,

1. This *for ever* signifies
no more than to the end of
their Lives. According to
those known Forms of
Speech : *This is mine for
ever ; Or, This shall be yours
for ever.*

2. Suppose these Promi-
ses had been made to them
and their Successors ? Had
they no Successors but them
of the *Roman Church* ? This
hath been confidently pre-
tended, but was never yet
proved.

“ Matth.

"Matth. 18. 17. *And if*
 " *he shall neglect to hear them,*
 " *tell it unto the Church: but*
 " *if he neglect to hear the*
 " *Church, let him be unto thee*
 " *as an Heathen man, and a*
 " *Publican, pag. 14.*

What *Church* is this that
 must be *heard*? The Church
 of *Rome* only? Nothing
 less. 'Tis evident by *the*
Church, in this Text, can
 be meant no other than that
 particular Church, of which
 the offending Brother was
 a Member.

But suppose that by *the*
Church were meant the
 Church of *Rome*, and that
 this Church of *Rome* were
 to be *heard* and obey'd: What
 then?

then? Is she therefore Infallible? Are all those that are to be heard and obey'd Infallible? Are not Kings, and Parents, and Masters, and Prelates, and Abbots; are not all these to be heard and obey'd? And are all these Infallible?

“*Matth. 28. 19. compa-*
 “*red with Mark 16. 15, 16.*
 “*Go ye therefore, and Teach*
 “*all Nations — and preach*
 “*the Gospel to every Creature.*
 “*He that believeth, and is*
 “*baptized, shall be saved;*
 “*but he that believeth not,*
 “*shall be damned, p. 14.*

What then? Therefore
The Church of Rome is Infal-
lible. This is such a De-
monstration

monstration as *Euclid* never dreamed on.

“ *1st Tim. 3. 15. — That*
 “ *thou mayest know how thou*
 “ *oughtest to behave thy self*
 “ *in the house of God, which*
 “ *is the Church of the living*
 “ *God, the pillar and ground*
 “ *of the truth, p. 14.*

The Church Catholick,
 without Controversie, is the
 Pillar and Ground of the
 Truth. Nay! even particu-
 lar Churches, as sound Parts
 and Members of the Catho-
 lick, and the Bishops of
 those Churches, may be
 adorned with that Title.

But what's this to the
 Church of *Rome*? Which
 is neither the Catholick
 Church,

Church, nor a sound Member of it.

Indeed had *Timothy* been Bishop of *Rome*, I should then have been obliged to examine, how and in what sense a Particular Church may be called, *the Pillar and Ground of the Truth*, without being Infallible. But since he was Bishop of *Ephesus* and not of *Rome*, and since the Infallibility of *Rome* and not of *Ephesus* is to be proved, there is no occasion for that Enquiry.

“ *Ephes. 4. 11, 12, 14.*
 “ *And he gave some, Apostles ;*
 “ *and some Prophets : and some,*
 “ *Evangelists ; and some, Pa-*
 “ *stors and Teachers : for the*
 “ *per-*

“ perfecting of the Saints—
 “ that we henceforth be no more
 “ Children, tossed to and fro,
 “ and carried about with every
 “ wind of doctrine, by the
 “ sleight of men, and cunning
 “ craftiness, whereby they lie
 “ in wait to deceive: but
 “ speaking the truth in love,
 “ may grow up in him in all
 “ things, who is the head, e-
 “ ven Christ, p. 14.

Amongst all these Orders
 here's no mention of an In-
 fallible Judge of Contro-
 versies, much less that this
 Judge is only to be found in
 the Church of Rome.

And thus I have briefly
 shewed, how impertinently
 these Scriptures have been

ur-

urged by this Missioner. When I say *Impertinently*, I do not thereby blame the Conduct of this Writer (who hath taken the true method to defend his Church) but by that word do only express the weakness of his Cause. Which hath been so often and so effectually exposed, that it may well puzzle even the skill of a Missioner, to make a decent Defence. And indeed it is no little surprize to observe, how perplexing and confused an Answer is here given to the most plain and easy Question.

The *Plain-man* having often been admonished, to return (as they Phrase it) in-

into the Bosom of the Church of *Rome*: and as a further inducement to hasten his Change, having been assur'd, That *the Church of Rome is Infallible*; and that Protestant Churches, for want of this *Infallibility*, are neither able to interpret Scripture, nor compose Differences in matters of Faith: I say, being thus admonish'd, he makes this short Reply, *viz.* That if the Church of *Rome* is infallible, as they pretend, it would be a seasonable Charity to instruct him in this matter.

This is the Substance of that little Treatise. Which indeed is no other than a Paraphrase upon this Question:
"Who

“ Who is this Infallible
 “ Judge ; that so upon oc-
 “ casion I may consult him ?
 “ Tell me distinctly, Who
 “ is this unerring Guide ?
 “ Where may I find him ?
 “ And I do faithfully pro-
 “ mise to resign my self to
 “ his Conduct. [*Plain-man's*
Reply, p. 18, 19, 22.]

Observe now what An-
 swer the Missioner hath gi-
 ven to this important Que-
 stion. Pray mark it. 'Tis
 worth your notice.

“ Mistake me not, I pray,
 “ I tell you distinctly, that
 “ the Church is my infalli-
 “ ble Guide. And this
 “ Church is to be found
 “ spread over the face of
 “ the whole World. I may
 “ there-

“ therefore securely rely
 “ upon what she teacheth,
 “ without troubling my self
 “ to search whether this or
 “ that particular Person in
 “ her be Infallible or no.

[*Missioner's Answer*, p. 16.]

A most Learned Determination. And very much, no doubt, to the satisfaction of the *Plain-man*. For whose further Instruction, I do thus expostulate with this *Missioner*.

*The Country Parson to the
 Missioner.*

YOU say, Sir, *the Church*
is my Infallible Guide.
 Pray, what do you mean by
 this *Church*? Is it, in your
 Lan-

Language, the *Teaching* Church, or the *Learning* part of the Church? p. 14. Or, in more proper Terms, Is it the Church *Representative*, or the Church *Diffusive*? Sure not the Church *Diffusive*: For that comprehends every *private* Christian, even the most ordinary Mechanick. And in case of Differences about the Sense of Scripture, or any Divinely-revealed Truths, I hope these are no fit Persons to decide the Difference, and end the Controversy.

[Missioner's Answer, p. 10.]

It remains therefore, That the Church *Representative* is this *Infallible* Guide. And then

then our next Thought is
 to enquire, Who this Infal-
 lible Representative is. And
 though you assured the
Plain-man, That he " may
 " securely rely upon what
 " the Church teacheth,
 " without troubling himself
 " to search whether this or
 " that particular Person in
 " her be infallible or no ;
 " pag. 16.] yet in contra-
 diction to your self you are
 forced to declare ;

" That a General Coun-
 " cil, the Supreme Court
 " of Judicature, is the Le-
 " gal Infallible Representa-
 " tive of the Church, p. 18.
 " So that whether the Con-
 " troversy be about the Sense
 " of Scripture, or about the

G

" Ca-

" Canon of a Council,
 " there must be a Living
 " Judge to determine it;
 " and this I say, is the
 " Church in her General
 " Councils, in which she
 " is secured from Error,
 " p. 19.

And now why was not
 this acknowledgment made
 at the first? When the *Plain-*
man desired you to tell him
 distinctly, Who is this Infal-
 lible Guide, why did you
 not then roundly and bold-
 ly Answer; I tell you di-
 stinctly, *A General Council*
is my Infallible Guide? Why
 such shuffling and shifting
 in so plain a matter?

Doth not this evidently
 confirm the Plain-man's sus-
 picion;

picion ; *That since your Discourses about this Infallibility are so various and uncertain, expressed with such diffidence and caution, he can scarce think you believe it your selves.*

[Plain-man's Reply, p. 8.]

However at last you have taken the courage to declare ; *That a General Council is this Living Infallible Judge, this unerring Guide.*

The truth of which pretence I do thus briefly examine.

In St. Matthew's Gospel the Plain-man finds these words. *And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye A L L of it, Matth. 26, 27.*

G 2

This

This Text, he observes, is controverted betwixt the two Churches, and the sense of it Disputed.

The Church of England (in obedience to that last precept of her Lord, *Teaching them to observe all things whatsoever I have commanded you. Matth. 28. 20.*) hath thus Determined.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lord's Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike. A R T. 30.

But the Church of Rome (in direct opposition to our Lord's Command) hath thus Decreed, in her Councils
of

of Constance and Trent.

Although our Redeemer hath instituted the Sacrament in his last Supper, and hath delivered unto the Apostles in both kinds. Yet, The Synod hath decreed ; That it should be received for a Law, that the Sacrament be administred in one kind. And whosoever shall say, That by the command of God, all the Faithful ought to receive in both kinds ; Let him be accursed. Concil. Const. Sess. 13. Concil. Trident. Sess. 21. Cap. 2. 3. Can. 1.

Now my Plain-man desires to be instructed, whether Church is in the right ? The Church of England which gives the Cup to the Lay-people ; or the Church

of *Rome* which denies it. If his Reason might be Judge, he is then convinced; that the Church of *England* is Orthodox, and holds the truth in this matter. For he thinks it very reasonable, in the Administration of a Sacrament, to observe the Institution of our Blessed Saviour.

But you *Missioners* do tell him, he must not judge by Reason, but must submit to the Authority of an infallible Judge. Well! 'tis now hoped at last we shall bring the matter to a short Issue.

“ You have declared;
 “ *That whether the Controver-*
 “ *sy be about the sense of Scri-*
 “ *pture, or about the Canon of*
 “ *a Coun-*

“ a Council, there must be a
 “ living Judge to determine
 “ it; and this you say is a
 “ General Council. [Missioner's Answer. p. 19.]

I demand therefore, and answer me distinctly. Is there any General Council actually now sitting, which (by its infallible Authority) may explain this Text, and determine these Controverted Canons, of the Councils of *Constance* and *Trent*? If there is such a Council, pray where is it to be found? in what part of the world are the Fathers assembled? But if there is no such Council: Then there is no Living infallible Judge, to Determine this Controversie a-

bout Half-Communion.

I am not able to conjecture, what you can possibly say to this, unless you will be so dull as to repeat your own words, *viz.*

“ That as *there is not any*
 “ General Council actually now
 “ sitting, to endour Controver-
 “ sies, so neither needs there
 “ any, the Church having so
 “ fully expressed her self in the
 “ Canons and Definitions of her
 “ preceeding Councils, and in par-
 “ ticular in that of Trent, p. 19.

I say, to urge this would be dull and impertinent. For you your self have confessed ; “ That these Canons
 “ of preceeding Councils
 “ are but mere Writings,
 “ and a mere Writing can
 be

" be no Judge, though in-
 " deed it may be a Rule.
 " So that these Decrees of
 " former Councils, being
 " mere Writings, they can-
 " not, in case of a Contro-
 " versie arising about their
 " sense, determine them-
 " selves and explain their
 " own meaning. So that
 " in such a case as this,
 " where there is a Contro-
 " versie about the Canon
 " of a Council, there must
 " be a Living Judge, which
 " you say, is a General
 " Council.

Now Sir, to make Appli-
 cation. Here is a Canon
 of the Council of Trent
 [Sess. 21. Can. 1.] that is con-

troverted, and the Sense of it Disputed. I do again beg of you to resolve me; Where is this Living Judge, this General Council, to determine this Canon? If there is none; Then the evidence of Truth doth constrain me to pronounce; That there is no Living Infallible Judge in the present Church of *Rome*.

These Things are plain and convincing, and admit of no Reply. But some men, I observe, are not to be silenced. These Missioners are so trained up, even from their Childhood, in the habit of wrangling (which they call disputing) that they

they will hold the Conclusion in spite of all Premises. And you, Sir, for your part will still be saying something, though nothing to the purpose. For thus you go on.

You have granted ; That when there is a Controversy about the Canon of a Council , there must then be a living Judge to determine it ; another Council must be called. “ But, *say*
 “ *you* , pray take notice,
 “ that we have no such
 “ Controversie at present.
 “ All Persons are agreed as
 “ to what this Church hath
 “ defined, and the Sense of
 “ her Canons is not con-
 “ troverted. We see it in
 “ her

“ her Practice, we read it
 “ in her Catechisms, we
 “ hear it from her Pastors,
 “ &c. p. 20. — — Hold
 Sir, what a hurry of Words
 is here to no purpose?
 How? *The Sense of her Ca-*
nons not controverted? Were
 I not come to the very end
 of my Paper, I would re-
 fresh your Ears on both
 sides.

I could tell you of the
 Council of Trent; and there
 remind you of *Soto, Vega,*
 and *Catharinus*; who had
 large Disputes about the
 Sense of that Council.

From whence the Histo-
 rian makes this Remark.
 “ *This seemed to put all men*
 “ *out of hope to understand the*
 “ *mean-*

“ meaning of the Council, see-
 “ ing the principal men that
 “ were present in it, did not
 “ agree, pag. 230.

But I must confine my
 self to this Instance now
 before us. Where indeed
 the Question is not *de facto*,
 whether you deny the Cup
 to Lay-People? For we
 see it in your Practice, we read
 it in your Catechisms, we hear
 it from your Pastors. But the
 Question is *de jure*; Whe-
 ther the Church of Rome
 hath Authority, to null and
 contradict the Institution of
 our Blessed Saviour? And
 whether, in so doing, the
 Church of Rome is not mi-
 staken, hath not actually
 erred, and so lost her Infal-
 libility?

libility? For if in this, or any other Instance we can prove, that she hath actually erred; 'tistoo late to pretend that she is Infallible. This is the Point wherein my *Plain-man* desires to be resolved.

And now, where is this living Judge, this General Council actually now sitting to determine this Controversy? I say, *actually now sitting*; for when the Council is dissolved, and the Prelates and Fathers are in another World, it doth then cease to be a Living Judge.

To conclude.

If, as you say, a General Council is this Infallible Judge, this unerring Guide;
Then,

Then, since there is no General Council actually now sitting, it undeniably follows, That there is no Living Infallible Judge in the present Church of *Rome*.

*The Plain-man to the Mis-
sioner.*

SIR, This Discourse of our Parson, against the *Infallibility* of the Church of *Rome*, seems to me very convincing; and therefore I desire your Answer to it.

F I N I S.

...the Council actually ...
...it was there is no ...
...the Council of Rome.

I desire your attention to the
 following : and therefore
 of some, I wish to say
 something of the Church
 of our Father, and the
 of the Disciples of
 the Father, who is the
 Father of the Father.

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